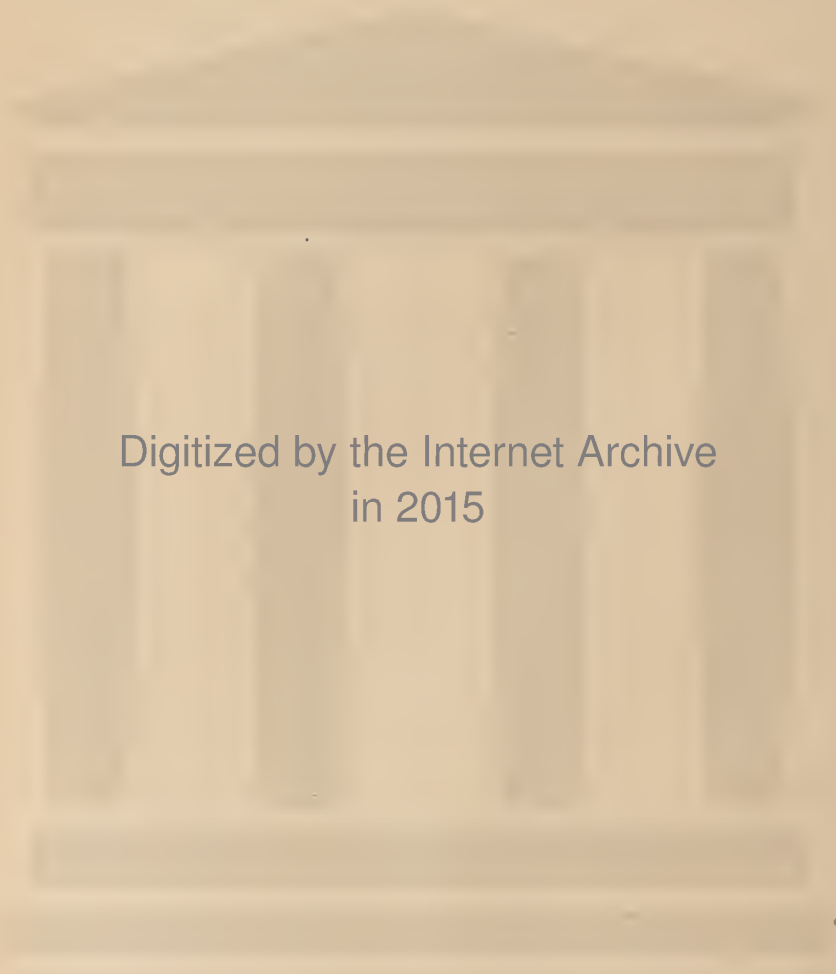
Library of Princeton
FEB 27 1888
Theological Seminary

SCC
9363
v. 1-2



Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom01pres

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME I.

No. 23 CENTRE STREET,

NEW YORK.

INDEX TO VOL. I.

A Chick in Every Egg..... 185
A Question for All..... 294
A Word for the Season..... 244
Address Delivered at Cincinnati by Dr. Ellinwood..... 5
Anniversaries of Auxiliaries, Means of Grace..... 109
Annual Meetings.....63, 133
Around the Edges of A Great Subject, (China)..... 30
At Parting, (A Poem)..... 255

Bands.....63, 64, 160, 187
Beginning in Merida..... 53
Behind Sealed Doors in Korea..... 82
Book Notices...20, 46, 70, 89, 122, 222, 245, 272, 295

Children's Work for Children.....Intro. No.
China's Relations with Western Powers, 28
Chinese Question..... 151
Christian Nestorian Women..... 104
Christian Steadfastness..... 214
Communications from the Boards:
Philadelphia Society, Intro. No. (16,) 17, 40, 66, 91, 113, 138, 161, 190, 219, 246, 273, 297; Board of the Northwest, 18, 40, 67, 92, 114, 138, 162, 191, 220, 247, 273, 298; New York Board, Intro. No. (17,) 19, 41, 68, 93, 115, 139, 163, 192, 220, 248, 274, 298; Society of Northern New York, Intro. No. (18,) 41, 68, 93, 116, 140, 164, 193, 221, 248, 275, 299; Board of the Southwest, Intro. No. (19,) 69, 94, 141, 165, 194, 222, 249, 296.
Concerning A Missionary's Outfit..... 263
Conspicuous Events During 1885..... 4
Crumbs From A Feast.....Intro. No.
Current Literature and Missions...16, 39, 83, 245, 272

Day of Prayer.....158, 242, 254, 281
Druze Wedding..... 285

Festivals in Canton..... 44
First Year Experiences in India..... 9
From Syrian Windows.....Intro. No.
Futtehpore and Vicinity..... 262

Glimpse at Syrian Women.....Intro. No.
Graham Seminary..... 206
Guatemala..... 57
Gunga.....89, 111

Happier Days for Girls in the Lebanon... 152
Hint Concerning Methods..... 161
How to Secure A Successful Meeting... 271
Human Nature on the Ogove..... 208

Ide Es-Suleeb..... 282
If A Man Die, Shall He Live Again?..... 206
Illustrations:
A Spider-like Bridge, 259; Begum of Bhopal, 128; Bethlehem Women, Gate and Well, Introduction No.; Cotton Spinner in Ecuador, 256; Druzes Mounted, 287; Druze Bride, 288; Dusky Juana, 56: Ganesh, 78; Japanese Nurses, 205; Jews' Burying-Ground in Prague, 177; King of Siam's Visit to the Temples, 102; Laguna Dance, 150; Madame H'siao, 127; Mexican Water Carrier, 56; Persian Lady, 235; Ranavalona III., 127; Red Arrow Gate, Seoul, 202; Rice Shop, Seoul, 203; Road in Peru, 260; Siamese House, 103; Taos Pueblo, 148; Teheran, 232; Tower in Prague, 176; Tripoli, 279; Waldensian Valley, 175; Wall of China, 27; Women of India, 81.
Incidents in Brazil..... 50
Influential Women of Heathendom..... 120
In Mexican Streets..... 55
Instead of the Fathers, the Children.... 15
I Pray Thee Have Me Excused..... 38
Irreligion in Mexico..... 51

Japanese Beggars..... 204
Joaquin, or the Power of the Gospel..... 261

Kakemonos..... 288

L. A. H. Society..... 64
Leaders in Council..... 64

LETTERS FROM THE FRONT:
Africa, 11, 86, 130, 157, 181, 267; China, Intro. No., 34, 35, 60, 132, 183, 213, 240, 268; India, Intro. No., 84, 85, 131, 212, 240, 241; Japan, 13, 36, 61, 86, 107, 210; Korea, 36, 211, 294; Laos, 13, 107, 183, 293; Mexico, 59, 212, 241, 269, 294; Persia, 10, 130, 238, 239, 292; Siam, 12, 106, 107, 268; So. America, 12, 265, 266; Syria, Intro. No., 59, 180, 289, 290; U. S. of America, 108, 132, 154, 155, 156, 269.
LITTLE THINGS..... 189
LONGINGS FOR JESUS, (A Poem)..... 243

MAPS AND EXPLANATIONS:
Intro. No., 31, 54, 74, 100, 124, 200, 228, 253
MEDICAL WORK IN SYRIA.....Intro. No.
MERIT-MAKING..... 101
MISSIONARY DEBATING SOCIETY..... 160
MISSIONARY EPOCHS IN AFRICA..... 123
MISSIONARY LETTERS.....159, 188
MISSIONARY TEAS..... 110
MONTHLY MEETING:
16, 38, 63, 87, 109, 133, 158, 185, 214, 242, 270, 294.
MY COUNTRYWOMEN, (Japanese)..... 199

NAMES OF MISSIONARIES...28, 51, 76, 100, 123, 147, 199, 227, 254, 282
NATIONAL INDIAN ASSOCIATION 128
NOT DIVISION, BUT MULTIPLICATION..... 271
NO HOPE..... 178
NOTES FROM A TALK ON PARANA..... 258
NOTES ON LIBERIA..... 125
NOTES ON PAPAL EUROPE..... 173

ON THE THRESHOLD AT COLLEGIO AMERICANO 258
ONE SEMINARY SOCIETY..... 215
OPPORTUNITIES TO-DAY..... 227
OROOMIAH HOSPITAL NOTES..... 153
OSAKA INCIDENT..... 263
OUR MOST EASTERN POSSESSIONS..... 200
OUR MOST SOUTHERN BOUNDARIES..... 253
OUR SHARE IN AFRICA..... 124
OUR UNION..... 87
OUTLINE OF OPERATIONS IN PERSIA..... 228
OUTSIDE GATE AND STREETS OF SEOUL..... 201

PHYSICIAN IN INDIA..... 79
POWER OF THE HOPE OF IMMORTALITY, 8, 33, 53, 178, 206, 284
PRAYER MEETINGS WITH SYRIAN WOMEN, Int. No.
PUEBLOS OF THE RIO GRANDE VALLEY..... 147

RAHIL.....Intro. No.
RETRENCHMENT..... 39
RETROSPECT. (1885)..... 3
REVIVAL FRUITS..... 234

SALUTATION.....Intro. No.
SAINTS IN BOHEMIA, ANCIENT AND MODERN.. 176
SCHOOLS:
Hamadan, 229; Oroomiah, 233; Sao Paulo, 256; Sidon, 283; Syria, Intro. No.; Teheran, 231; Tripoli, 237.
SEVENTY-FIFTH ANNIVERSARY OF THE AMERICAN BOARD .....Intro. No.
SIAMESE WOMEN AT HOME..... 103
SOUTH AMERICAN SLAVE SONG..... 264
SUGGESTION CORNER..... 245
SYNOD OF INDIA..... 74

THE CONFIDENCE OF THE ENDS OF THE EARTH 14
THE FAIR THAT NEVER WAS..... 216
THE GREAT END..... 270
THE RANI'S GIFT, (A Poem)..... 98
THE SQUIRE'S TWO HUNDRED.....20, 42
"THOU KNOWEST NOT THE TIME OF THY VISITATION," (A Poem)..... 281
TOKYO AND ASAKUSA..... 289
TOKYO CHARITY HOSPITAL..... 205
TRIPOLI GARDEN 284

VAUDOIS CHURCH..... 174
VISIT TO SALMAS..... 235

WANT IN OLIVEIRAS, BRAZIL..... 255
WATCHMAN, WHAT OF THE NIGHT?..... 171
WHAT IS A CHINESE WOMAN LIKE?..... 32
WHAT THEY ARE DOING, (India)..... 76
WHITE PANSY, (A Poem)..... 179
WOMEN OF INDIA..... 80
WOMEN PHYSICIANS, AND THE RIGHT SORT... 209

TRIPOLI.—(See Page 285.)

WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. I. DECEMBER, 1885. INTRODUCTION NO.

SALUTATION.

There is an experiment known to photography, by which a series of faces are hung before the camera and turned so rapidly, one after the other, that the result in the instrument is a photograph, not of any one face, but one which is a type of them all, having gathered into itself features and snatches of features of all. Something like this, we would fain hope, may be detected in the united magazines of our Woman's Boards. We salute the large body of attached readers of WOMAN'S WORK FOR WOMAN, and those of OUR MISSION FIELD, with the wish that they may recognize familiar lineaments in these pages and feel, not that they admit a stranger, but, rather, that they cannot turn away a friend. We crave their continued prayer and help to make this magazine, as did the others, bear forth a message of power and of truth and good-will to men.

To all the new readers whom '86 is to bring to us, Salutation! We need your cooperation, the stimulus you can give us, and your criticism, perhaps less partial than that of older friends; and we welcome you, on our part, to a share in the service that we love, and which brings its own great reward.

Especially do we salute you, dear friends, who stand in our stead at the outposts of our mission fields! We desire to be a medium for your voice to the churches, to tell them, for you, what your straits are and what your triumphs. We depend upon this union of magazines to concentrate more eyes upon your labors, and enlist more hearts in your behalf. In your school-rooms, in your homes with your little ones, in your street work, in your church meetings, may you realize the added support behind you. We desire to put ourselves at your service. Use us, that so you and we may be laborers together, as we hope to rejoice together, in the abundance of the blessing from above.

A LIMITED number of bound volumes of *Children's Work for Children*, for 1885, will be issued, in attractive cloth bindings with gilt lettering, for holiday gifts. Price, 50 cents. Send your orders soon, with the money, to the headquarters of your own society, before the small supply is exhausted.

MISSIONARIES ARE REQUESTED, in their correspondence with home societies, after writing proper names, especially new ones, to bracket the same names written a second time *as they are pronounced*, and to explain the foreign terms they use. If this rule were generally followed the enjoyment of our letters would be increased, and there would be less laughable pronunciation heard at our meetings.

THE Index of "Current Literature" is crowded out for this month. We hope to have room for it in January.

THE cover of our introduction number does not fully represent the permanent style in quality or color.

CRUMBS FROM A FEAST.

SEVENTY-FIFTH ANNIVERSARY OF THE AM. BOARD.

The question is not whether the heathen can be saved without the Gospel, but, Can you and I be saved without giving them the Gospel?—*Dr. Behrends.*

The Church that has no missionaries will soon have no ministers, but it is only a revived Church that will send forth missionaries.—*Dr. Wm. Taylor.*

If you wish to bless your children, do God's work somewhere, with all your might. —*General Armstrong, Hampton, Va.*

Every thing that is done for Christ and God becomes immortal.—*Dr. R. S. Storrs.*

It becomes us to remind ourselves, how simpler than the simplest of our theologies is the saving message of the Gospel and the plain condition of eternal life. A missionary Gospel is a simple Gospel.—*Rev. Geo. L. Walker, D. D.*

I do not think the home work has been crippled by the many missionaries sent abroad. The reflex action upon our churches has more than repaid the labor and outlay.—*Dr. Barrows, of the Am. Home Missionary Society.*

What all Christians need is a paramount loyalty to Christ, and a sense of direct responsibility to Him, like that of a soldier to his commander.—*Rev. Mark Hopkins, D.D.*

I see in modern missions the Gulf Stream of history. These currents of Christian activity are the beatings of the Redeemer's heart — Christ, in his Church, travailing over lost souls.— *Rev. John H. Barrows, D. D.*

The Gospel is cosmopolitan and universal in all its aspects; it knows nothing of a favored land, a peculiar people, or limits to Christian love, and service, and duty.—*Dr. Judson Smith.*

What, then, prevents our moving on at once, and, with ever-increasing momentum, to take possession of the world? The obstacles appear to be many. They are but one. That one is the reluctance of man to serve a holy God by being holy.—*Pres. Hopkins.*

MAP OF THE SYRIAN MISSION.

Acre, Damascus, Baalbek,—these belong to the storied past. Our modern story gathers around a cluster of stations that is easily traced.

Beginning with Tyre on the south, construct for yourselves a group of four out-stations, for which there is no room on the map. Here the colporter comes to sell his books, and the teacher starts the Sunday-school, and perhaps fifty Christians, born into the new life, are the nucleus of the churches of the future.

North, at SIDON, increase the number of out-stations to seven; fill up the picture with a church, put in the Girls' Seminary; fill the schools with children—five hundred of them! Around Hasbeiya to the southeast, fifteen miles away by air-line, or five hours by the safest road, picture eleven out-stations and multiply schools accordingly. At Hasbeiya, scene of persecution and bloodshed in the past, note a church of more than two hundred members. Northeast, a perilous journey of six hours, are the more than forty schools of different grades about ABEIH and the twenty-two preaching places.

BEIRÛT is our stronghold, and here are the Girls' Seminary and the Syrian Protestant College, the hospital work, the churches, and that magical printing-press that has been heard from in every Moslem land. The eye climbs Lebanon to the east to find ZAHLEH. Here, and in the village schools around, are a thousand children, and nearly a thousand dollars the people raised here last year for their higher education.

Fifty miles north, on the sea, is TRIPOLI, with thirteen hundred children in the schools of that district, and fifteen preaching places, and the third advanced school for girls in this Mission.

If a General had a military campaign to plan in Syria, his map would be something more than lines and foreign names to him. Every line would mean a way of communication, every unnamed space and every village would have a definite value as so much easy or difficult transit, a safe base of supplies, food for horses, or point of attack.

Look at the map again. Every year is a new campaign for Christian endeavor in Syria. Shall we not plan our marches

in Syria. Shall we not plan our marches too, and choose our posts for new schools and preaching places, and forward our supplies and reinforcements where the need demands? There are names here which are never quoted in our magazines of missionary information. Shall we not ask the reason why, and what does hinder that the whole land should be possessed?

OUR WOMAN'S PRAYER-MEETING—December.

Topic.—THANKING GOD AND TAKING COURAGE FROM THE HISTORY OF THE PAST.—"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—*Ps. lxiii., 7.* From the same word of promise: "As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee."—*Joshua i., 5.* "So that we may boldly say the Lord is my helper and I will not fear what man shall do unto me."—*Heb. xiii., 6.* Scripture Reading, *Isa. xii., 1-6.—Eph. vi., 10-19.*

Syria.

OUR MISSIONARIES.

Miss Alice Barber, Beirût.
Mrs. W. W. Eddy, "
Miss Eliza D. Everett, "
Miss E. Thompson, "
Mrs. Wm. Bird, Abeih,
Miss Emily G. Bird, "
Mrs. T. S. Pond, Shemlan,
Mrs. Gerald Dale, Zahleh.

Miss Charlotte Brown, Sidon.
Miss Rebecca M. Brown, "
Miss H. M. Eddy, "
Mrs. W. K. Eddy, "
Miss C. L. Holmes, Tripoli,
Miss Harriet La Grange, "
Mrs. Frederick W. Marsh, "

GIRLS' SCHOOLS.

Our Mission has felt the blighting power of the Turkish Government in the suppression of schools in the Sidon and Tripoli fields and at Latakieh, yet the work of Christian education has gone on steadily. The system of schools now established is like a network reaching from one point to another, and the various Protestant denominations and nationalities work together in the most perfect harmony.

Formerly Moslems would not listen to an appeal to let their girls go to school. Now, finding that their girls will be educated, they have actually established schools of their own in the larger towns, as Beirût, Sidon, Damascus, Tripoli, and Aleppo. Indeed, finding that the "Frank" teaching is better than their own, some even send their girls to Christian schools and pay for their schooling. Two such schools are in Beirût. One kept by Miss Taylor, a Scotch lady, is supported by individual friends. The other is one of the institutions in the very extensive system superintended by Mrs. Mott. An encouraging incident in connection with this school, was related to Dr. Jessup and myself by the husband of the teacher. He was one day in the market place when a Moslem addressed him saying, "Are you the husband of Fumîyeh, who keeps the school for Moslem girls?" He replied that he was. "Well," said he, "I married a girl who had been in her school. I was a rough, wild fellow, cared for nobody, and did not want to be married. Our parents insisted upon it, but I declared I would divorce her immediately. But," he continued, "she was so gentle, so sweet, and so winning, that I did not want to send her away. She never answers back; she trains the children so that they are better behaved than any of our neighbors' children; she stays at home and attends to the household, and I love to hear her read in her Bible. No one could live with her without loving her. It is all the result of your wife's teaching, and I want you to take my salaams to her and thank her for what she has done for my wife. I wish she would come and visit her."

This is but one instance among many, where a native Christian woman has, in the systematic routine of simple school duties, instilled into the minds of those under her influence, habits of neatness, self-control, love of the Scriptures and fear of God, which have made peaceful homes where otherwise would have been untold miseries.

About 1845, the first boarding school for

girls, in Syria, was opened in Beirût. It has grown into the present Beirût Seminary, which stands as a light, sending rays far out over the mountains and into the darkest valleys of Lebanon.

The Tripoli Seminary sends forth an influence through Northeastern Syria, and even into the dark regions of the Nusairîyeh, whose women are perhaps the most utterly degraded of any class in Syria. In Latakieh, still farther to the north, is a boarding school especially for the girls of this formerly unapproachable people. This belongs to the R. P. Church in America. It was from this school that a young girl went to her home in one of the Nusairîyeh villages, and carried the knowledge of the Saviour to her benighted neighbors. A missionary surgeon in Latakieh was called to see a woman who had been brought there for treatment. After examining her case he declared there was no hope of her recovery without a very difficult surgical operation, and even then she might not recover. Much to his astonishment, instead of the outburst of grief and terror common among these people, she quietly said she would have the operation performed, adding "I am not afraid to die, since I heard that there is a Saviour and a Heaven for women. I love Him and will trust Him whether I live or die. I heard this good news from that little girl who learned all about Him at the school." She died soon after, still rejoicing that "there is a Saviour for women."

The Sidon Seminary is the only one of the three where there are no paying pupils. All here are supported by friends in America.

The progress of Christian education in this land would not be fairly presented were the work of these missions alone referred to. The system of schools and other departments of Christian work, instituted by the late Mrs. Bowen Thompson, and now carried on by her sister, Mrs. Mentor Mott, is one of the most far-reaching and useful in all Syria. Although of independent means and familiar with the most cultured Christian society of England, Mrs. Mott devotes her time and wealth to sustaining and extending these agencies for good. She is liberally reinforced by donations from her native land, which are collected and disbursed by a committee in which appear the honorable names of Bishops and titled Ladies. The boarding school in Beirut, for the training of teachers, was especially blessed the past winter by the outpouring of God's Spirit. Eleven of these girls united with the Church in Beirût.

This system of schools numbers thirty, including, besides boarding and day schools, night schools, four schools for the blind, and women's classes. It also includes the services of twenty-nine "Bible women and Scripture readers," and extends its work from Baalbek and Damascus to Tyre.

The Church Missionary Society has faithful evangelical laborers all through the region, from Tyre on the north to Jerusalem and Gaza on the south. They have an orphanage at Nazareth and excellent boarding schools for girls in Jerusalem, Bethlehem and Jaffa.

In 1860, Deaconesses from Kaisersworth came to Beirût to provide for the children made orphans by the terrible massacres. This orphanage has ever since been sustained by them, and sends forth from its doors hundreds of youth educated in the simpler branches and trained to take care of themselves.

There are other institutions scattered through the land, a reference to all of which would be impossible in the limits of a single article.

All the work for women in this land, is not done in the schools. After acquiring the language sufficiently to use it, the heart of every missionary's wife and daughter goes out in longing to do some little thing to lead those about her to the knowledge of better things. Work done in this unassuming way is not recorded in the statistics of the Mission, but there will be many stars undreamed of here which will shine in the crowns of such workers.

The most discouraging thing that has come to our own missionaries this year, is the retrenchment which has shut up schools

in districts where there were no other opportunities for the people to have the Truth. They feel, however, that the work is the Lord's and He will not let it suffer, and are resolved to do what is left on their hands, with more zeal than before, trusting the Great Head of the Church to open the way for advance. We need special outpouring of God's Spirit upon the whole land, to awaken the darkened mind and to lead all who become enlightened, not only to reject the follies and errors of their old religions, but to embrace the truth of the Gospel in the inmost heart, and so make this land in truth what it is in name, "The Holy Land."

Mrs. H. H. Jessup.

A GLIMPSE AT SYRIAN WOMEN.

After some weeks in a Maronite village, where intercourse with the women was confined to the exchange of formal calls, and a brief lesson on Sabbath mornings, it was a privilege to go once more to the Plain of Fountains. There, in five different

villages, I had the opportunity of meeting old friends, and finding new ones.

There is always a feeling of responsibility, amounting almost to dread, in the prospect of sitting down before a company of women waiting for religious instruction. But this changes to a sense of privilege when one finds herself seated on the floor, surrounded by eager faces upturned to catch the

thought, to which they not unfrequently express their assent in emphatic tones.

In one of these villages a letter was recently received from a missionary lady, who had been obliged to return to America. The letter, full of loving counsel, was heard with tears, and when it was proposed that they should offer thanks to God for it, one young girl found courage to do so, and others, older in the spiritual life, said, "How is it that she has this gift, and we, who ought to be able to do better than she, cannot express our thoughts?" Some helpful verses were mentioned in the letter, and the teacher promised to teach them if they would come in the afternoon. One simple woman came early, in her ambition to outstrip the others, and was rewarded by being the first to master the verses.

In another village, I heard the fourteenth chapter of John beautifully recited by a woman who has learned to read within a few years, and now learns whole chapters by heart, while she cares for her house and her little children.

We trust that He, who was neither too busy nor too weary to teach a solitary woman by a well, has here and there many a pupil to-day among the women of this Bible land.

Mrs. Bessie Nelson Eddy.

THE MEDICAL WORK.

Medical missionary work has been aptly termed by Dr. Willard Parker, "Clinical Christianity." It gives the most attractive view of our religion, and its outworkings, to enemies and persecutors. In this light it has a special value in a Mohammedan country, where opposition has an intensity and virulence scarcely paralleled in heathen countries. In addition to its effect in softening prejudice and winning personal confidence and affection, it has an added value in countries where woman is secluded, by giving access to the families and homes of the people, and enabling women, and with some limitations men also, to labor for the conversion and enlightenment of women and children. For such reasons medical missions have been a prominent feature of the work in Syria.

The medical force now employed in Syria and Palestine is as follows: In Beirût is a medical college, in connection with the Syrian Protestant College, with six missionary medical professors and thirty-six students. This college has graduated about eighty men, several of whom are employed as medical missionaries in various parts of the mission field. In connection with this college is the Johanniter Hospital, an institution owned by the knights of the noble Order of St. John in Germany, an order to which the emperor and most of the Protestant nobility of Germany belong. The medical staff of the college are the attendants at this hospital. The nurses are five deaconesses from Kaiserswerth, than whom better and nobler women could not be found. They insist upon liberty of conscience, and full license to read the Bible for all patients. At any hour of the day patients of all sects, Mohammedans, Druzes, Jews, Nusairies, Mutawalies, Maronites, Greeks, Greek Catholics, Armenians and Protestants, may be seen reading the Scriptures, and commenting on their contents. Divine service is held every Sunday afternoon by a professor of the Medical Faculty, and during the week by a Bible-reader. About six hundred patients are treated every year in this hospital. In the polyclinick from 10,000 to 15,000 patients are treated yearly. The influence of such a charity extends for hundreds of miles in every direction, and can hardly be exaggerated.

There are also medical missions with hospitals, in Brummana in Mount Lebanon, where one of our graduates acts as medical attendant, and the nursing is by English Sisters of the Society of Friends; in Damascus, where the medical attendant is an Irish Presbyterian, and the nursing is by English ladies; in Jaffa, where the resident physician is one of our graduates, and the nurses English ladies; in Es Salt (Ramoth Gilead),

where the medical man is a graduate of our college; in Tarsus in Cilicia, and in Gaza, where also both the medical attendants are graduates of our school; in Jerusalem, where Dr. Chaplin, an English physician, has a large hospital for the Jews, and a dispensary, in which 400 in-patients and 1,600 out-patients, are treated yearly, and the German sisters of Kaiserswerth have a hospital with forty-five beds, and an asylum for lepers; in Alexandria, where one of our graduates is assistant to Dr. Mackie, the surgeon of the large and well appointed German Hospital of the Kaiserswerth Deaconesses; in Cairo, where also one of our graduates is the physician to Miss Whateley's school and dispensary; in Lattakia, where Dr. Dodds has a free dispensary, and a large practice among the Nusairy population; in Mersin, where Dr. Metheney has also a most important centre of medical labor and influence; and in Tripoli, where Dr. Harris of the Presbyterian Board has charge of the medical work of the extensive field connected with that station of our mission. It is safe to say that over 100,000 distinct and most attractive presentations of some of the most important and convincing features of Christianity, such as brotherly love, unselfishness, liberality, and consecration, are given, in connection with these institutions, every year, beside the direct evangelization, the circulation of Scriptures and tracts, and the personal influence over individuals by conversation and prayer. In this noble work woman has her full share; and from the standpoint of influence on the heart and conscience, the most important one. As yet we have not had any female physicians in our field in the direct service of the missions. But Dr. Weintraub, at Damascus, is a Christian lady, and, although practicing independently, throws her influence into the line of evangelization.

I shall not be able to give incidents illustrating the details of our work, and its practical influence in promoting the spread of the Gospel, but there can be no question of its importance in this regard. One of the missionaries from Zahleh, not long ago, wrote most emphatically to the trustees of the College, that the medical department of the College and the Johanniter Hospital were exceedingly important adjuncts to his work, and deserved the entire confidence and energetic support of the trustees. I trust, at some time, to be able to give you some details of the direct work for souls, in connection with the medical missions of Syria.

Rev. George E. Post, M. D.

PRAYER MEETINGS WITH WOMEN.

Among the experiences of past years in Syria, none have been more highly prized than the opportunities of meeting for prayer with companies of women, few or many, in varied circumstances and degrees of enlightenment.

Sometimes a crowd would gather from curiosity, to see the strangers who had come to the village, but I do not remember an instance when there were not some listeners with intelligent, responsive countenances.

When we are stationed in city or country, the woman's weekly meeting is an established institution. Attendance varies from six to twenty or more. Those who have Bibles and hymn books bring them, and sometimes half of them can unite in the reading and singing. The hymns are read and sometimes explained, verse by verse, before they are sung, for the benefit of those who cannot read. The women are enabled to "take part," by the recitation of Scripture verses, selected on some topic and previously distributed to be committed to memory, the shorter and easier being assigned to the non-readers. One old woman says that the texts she has learned come to her mind in her wakeful hours at night.

Sometimes three or four infants are present, and as many older but not less troublesome children, who are no help to the success of the meeting; but the mothers are welcome, even with them.

An occasional maternal meeting with free conversation on family training, elicits gen-

eral interest, for the Christian mothers wish to bring up their children aright, and it is encouraging to note some progress in this direction. At the monthly missionary meeting we like to use a map to give the women, who know nothing of geography, some idea of the world they live in. We search for narratives which will show the state of the heathen without the Gospel, and their transformation by the knowledge of Jesus Christ. Sometimes one of the women relates an incident that she has read in the weekly religious paper.

BETHLEHEM.

Some of the most precious meetings have been those of church members by themselves, when each one has offered prayer, and, with their petitions, they would not infrequently thank God for the light that had been brought to them by teachers from a far country.

Women's meetings are sustained habitually in some places without the presence of a missionary; either by the native preacher, who gives them Bible instruction (for which he is the more to be commended, because of the low estimate in which woman has been hitherto held), or by some woman who gathers a few of her neighbors to read and pray with them. We hope that, at no distant day, a corps of earnest, consecrated Syrian women may be thoroughly equipped for Bible work among their own sex. Here, as elsewhere, we must emphasize the imperative need of the Holy Spirit's special work in individual hearts.

—*Mrs. Mary P. Ford.*

In Bethlem he was borne
O thou man, O thou man!
In Bethlem he was borne
For mankind's sake;
In Bethlem he was borne,
For us that were forlorne,
And therefore took no scorne,
Our flesh to take.—*Old Carol.*

WELL OF BETHLEHEM.

SYRIA.

A Summer in a New Village.

AIN ARR, "*Fountain of Shame.*"
MT. LEBANON, July 30, 1885.

MISS EVERETT.—We are trying a summer on the northern part of Mt. Lebanon, in the midst of Maronites and Greek Catholics, where no Protestant influence has yet been exerted. A new carriage-road, built in this direction two or three years since by Ristum Pasha, made our coming here practicable. We had never been up this way until last year, and we were very much surprised to find large villages, far more thrifty, with much more business than any of the villages the other way. We came out of Beirût by the Beirût River bridge, and within a half hour's ride of the water-works we began to wind up the mountain. It is beautiful up here. This village is very small; but there is a very large one above us, almost joining this, that takes nearly all its water from the fountain here, a few rods from our door. There the Bishop has a school for boys. Bekfaiya is less than an hour above us, and the terminus of this carriage road. There the Jesuits have a real stronghold — a school for boys, a large church with an image of the Virgin on it, that shows miles away; and a few minutes' walk from it is a still larger village called Beit Shebab. Bells and pottery are made there, and in all these villages there is a great deal of "deema" woven. Nearly every house in some of them has a loom in it, and men, women and children weave. We can hardly get a boy big enough to go with us if we ride on horseback, or to bring our mail, because from nine or ten years they weave or work in the factory. It is refreshing to see, after living so long among the indolent beggars on the other side. Here we are out of sight of Beirût, but a few minutes' walk, below us or above on the road, brings the city and harbor and entire bay to view. We have no olives just here, and few figs; but with many mulberry-trees there are real woods of oak, storax, wild-haw and tiel, with here and there pines; and there are grapevines, often running over the trees. We step right out of our doors into a picturesque bit of woods of this kind (pretty good-sized trees) and great boulders, with moss and ferns among them. From right around our house we can at any time fill vases and hanging baskets with quite a variety of green and tinted leaves, besides ferns; and we find clematis and pretty grasses and thistles near. We are just by the fountain, where all the carriages to and from Beirût and Bekfaiya and hosts of muleteers take their rest. We are astonished to see how much traffic there is over this road — snow from Sunnin to Beirût, deema and tobacco to Egypt, wine to every place, I suppose, and "arrak" from Zahleh and other places to Zûk, to be clarified.

Have you heard that we were somewhat sharers in the blessing the College received last winter? About a dozen of our girls, we hope, were converted; four were received into the Church. There were nearly, or quite, forty additions to Beirût Church during the winter, almost entirely from the College, Mrs. Mott's school and ours. A good number of the College boys who were received were *not* of Protestant parentage, but they had been long in Protestant schools studying the Bible. We never had such satisfactory evidence of a genuine change of heart among so many.

We have been greatly interested in the baptism of two of Miss Taylor's pupils, a Moslem girl and a young married Druze woman. It was done privately, lest the Moslem community might visit their ire upon the father of the girl. He gave his full consent, and wishes to take the same step, but cannot without risking his life. I wonder when and how religious liberty will be secured in this country. Here in this village we cannot venture to ask people in to prayers for fear the priests will be down upon them. One young woman expressed a desire to learn to read, and took her first lesson yesterday; but she did not appear to-day. I know not why.

Bible Instruction in Sidon Seminary.

SIDON, September 2d.

MISS H. M. EDDY.—Only by constant repetition can distinct impressions be gained; and even if you have heard of the Bible instruction in Sidon

Seminary, you will not regret a review of it nor fail to add a prayer for a blessing on the instruction imparted.

It encouraged me the other day as I was writing out a revised edition of our curriculum, and I felt sure that in His own time God would bless the seed sown.

In the preparatory year they study miracles of the Old and New Testament, commit to memory hymns and the catechism ; use the Bible as a reading-book. Three quarters of an hour is daily given to voweled reading in the New Testament.

First Year, regular course—Lives of the Patriarchs, catechism with proofs, hymns, reading, with explanations, continued voweled reading of Job, versified.

Second Year—Life of St. Paul ; large portions of the epistles committed to memory.

Third Year—Harmony of the Gospels.

Fourth Year—Evidences of Christianity. *Scripture Help*, a Bible manual. Graduates during the last year taught the day pupils in Scripture reading.

We have morning and evening prayers ; also a season for private devotion.

Sunday morning we have Bible classes. Sunday afternoon we hold Sabbath-school. At supper table each recites the text of the sermon. In the evening, after singing half an hour, pupils are prepared to write the Bible lessons they have learned during the week and report the sermon.

Never once during the whole year did I have to reprove our pupils for inattention in Bible-class.

Will you not pray that they may not be simply *hearers*, but *doers* of the Word.

INDIA.

PANHALA, July 29th, 1885.

MRS. G. H. FERRIS.— We often see the thought expressed, that the heathen are "crying for the light." We do not hear it often. I mean we at Panhala do not hear the cry, though once in a great while some of our helpers say that some one has asked "Why have we not been told this before?" Our personal experience is that Hindus and Mohammedans are well content to sit in darkness, hating the light "because their deeds are evil." I believe there is a greater desire for female education in this State of Kolhapur, and Miss Little, of the Ram's school, is doing much to start others, but many oppose the movement and think, with Mr. Joshi who recently went to America, that "ignorant wives make the best slaves."

We think it is a great advantage that comparatively few women here are of the "sudra," the serville class, as all the good caste women up North are. Our teacher is a great help in school, and a comfort to me in many ways. She is well fitted for her work as teacher and Bible-woman, and having the good or bad (?) fortune of high caste parentage is not objected to by the people. She is well esteemed by the women in town, and growing spiritually. She takes her turn at our Thursday meetings and gives us good, helpful talks. We hope to train others who can do the same kind of work, but there is such an opposition to those formerly of low caste, that to us of finite wisdom the prospect seems discouraging. We are much interested now in some women of the goldsmith caste. At the house we visit, beside the wife of the owner are three widows of brothers or uncles. One, a widow of many years, is kept shaved and without ornaments, according to Hindu custom; evidently her own choice. The second widow was left such about three years ago, when she was twelve. The people wished to shave her head, according to their law, and remove her jewels, but she refused outright, saying, "No ; you may give me any kind of work and I will do it, but I will not be shaved. It is no fault of mine that my husband died." The third widow lost her husband two years ago. She is the mother of several children, and is about forty years old. She is not yet deprived of her hair. They are near neighbors, and as they often send for us we visit them frequently. Pray that the seed sown in that house may bring forth a harvest. I presume their lot would be more severe but that they are wealthy and living with own relatives. During the hot season I read, with some of our Christians, a little book entitled "Wanderings of Yarnunabai," written by a native Christian of Bombay. It describes the trials of Hindu widows. The heroine visits various cities with her husband, who, like herself, has advanced ideas of life and of Christ, though they are not Christians. At every place they visit they meet widows, whose sad tales are told in full. I suppose it is a novel, but it is a true picture of the life and sufferings of many. It contains these quotations from one of their holy books—as nearly as I can express them in English : "A widow should shave the head, for one who retains her hair drags her husband with herself, into hell." "A widow may not ride on a bullock nor wear ornaments, but must wear white clothing, and if she wears red garments there is unlimited blame."

There has been some cholera below the Fort, for which we were asked to prescribe. Of our six patients only one has died—a little child who was our first case, and to whom they gave other remedies as well as ours. I was called up at 2 A. M. (Mr. Ferris being in Kolhapur), to prescribe for our second case. I asked if it were cholera, for the symptoms were startlingly suspicious. "Oh, no," said the man ; "only the trouble is sudden, so we came at once." However, I gave cholera remedies and the man recovered. I found, next day, that he was uncle to the child, and lived in the same house. Monday, seeing the child was past help from medicines, they made preparation for a

meal to be served at midnight, in hope that by having a feast of rice and curds ready when the "death angel," sent by the "cholera mother," should come to take the child, he would be so propitiated by their meal, eaten by guests, that he would leave the house with empty hands. This feast was scarcely over before the uncle was taken violently ill——

* * * * *

Effects of Debt and Retrenchment.

August.

Oh! it is hard news from New York to-day! It seems enough to be unable to extend the work, but when we have to reduce running expenses one-eighth, it is almost too much. No touring, no traveling allowance, no changes for health, does not seem so much to cut out, but what shall be done for the rest? Must we cut down our own salaries? or, must we cut down the orphans' allowance of one dollar and twenty cents per month? or, reduce the teachers' and helpers' pay, which is now between two dollars for the lowest and about five for the highest? May be it will have to come out of the school prize which we give to induce children to come! If we cut that the whole school expense will nearly cease, as we shall have no school to speak of.

CHINA.

Floods in the Valley of the Hong Kong.

Macao, July 9th, 1885.

Mrs. Florence Wishard Fulton.—Early last month my husband arrived home after a *two days'* trip from Kwong Sai. You can imagine from this how great the floods are and how swift the current is. Two weeks were necessary to reach that region and two days only to return.

His description of the devastation of village, city, and field, is distressing, and the loss of life is heart-rending. The flood came upon that district suddenly, the river rising at the rate of a foot an hour. Dykes gave way, and the stream spread rapidly over field after field, flooding village and market place, till it seemed like one great lake. Mr. Fulton's boat was at first anchored safely near shore, but the water rose so rapidly they had to draw up anchor and tie the boat to bamboo trees on the bank. But the river continued to rise with such rapidity that, before many hours, they found themselves near the tops of the trees. It was useless to think of going further up the river, as the men could not row against the swift current, nor could they follow the bed of the river. They spent three anxious days and nights tied to these trees, not daring to loosen the boat for fear of being carried across this vast sheet of water to the mountains. While stationed here they could see, at night, the tiny lantern lights of the poor people who had fled to the mountain sides. Mr. Fulton counted one hundred and fifty floating houses one day, besides trees, rafts, and household utensils. Toward the close of the third day the water began to fall, and, the next morning, was sufficiently low to allow them to loosen their hold upon the bamboo trees and start homeward. Scores of villages, which they had seen in passing up the river, were completely inundated or swept entirely away. The destruction was dreadful. There was no place where provisions could be purchased for the boatmen, and as their rice and vegetables gave out Mr. Fulton was obliged to deal out some of his own supplies. Reaching Canton after two days' remarkably fast traveling, he found our little home surrounded by water. The canal before the house had overflowed the street, rushing into our yard so that not a blade of grass was visible; in fact, right at our front door the water was three and one half feet deep. Our cook succeeded in inventing a kind of raft, by which we could reach the canal ferry boats and cross to Shameen. The condition of the country and homeless people warranted some special action on the part of the missionaries, by which to show these people that we are friends indeed. My husband held a conference with other missionaries, which resulted in his opening a subscription list, and in a few hours he had raised three hundred dollars among the foreigners of Shameen. At this juncture of affairs our little Edith was taken ill, and we were obliged to move from the house to Dr. Happer's. For four terrible days we watched our darling, the fifth day brought her down to Macao, where we have the sea breeze and perfect quiet. She improved immediately, and now is on the fair road to recovery. As soon as she was sufficiently improved Mr. Fulton returned to Canton. He writes me that one thousand dollars have been raised for the sufferers, partly among the Chinese. In the meantime, Rev. Mr. Ost, of the Church of England Missionary Society, has undertaken to raise funds in Hong Kong, and succeeded in securing six thousand dollars. A large part of the total seven thousand dollars has been invested in rice and biscuit.

The Government has given the missionaries the use of two steam launches, and two have been secured from other sources. The rice and biscuit for the starving hundreds and thousands, are loaded into large Chinese boats, and eight of the missionaries, representing the different societies, have undertaken the distribution of provisions and funds. They have gone out in couples, Mr. Ost and my husband, with a large boat of provisions and steam launch in tow, distributing throughout the region from which Mr. Fulton has so recently returned, and, if possible, they hope to go much farther into Kwong Sai province. Kwai Peng, the city in the above mentioned province, where we have hoped to station ourselves, has been completely sub-

merged and deserted. There has never been such a destructive flood in this region of country.

The people here have remained cold and determined against the Gospel for many years. Surely this suffering will humble them, and as they receive their daily bread at the hands of the missionaries, we, who must stay at home and wait, are praying that the long-closed doors of their hearts may be opened wide. Long have we waited, praying the way might be opened for us to go out among the ignorant and perishing thousands of the next province. We trust this is the time for which we have waited. Oh! that this letter might fly to you, that you might join with us, at the *present*, in earnest supplication for a special blessing upon these efforts now put forth.

Did I tell you I am anticipating a trip into the country, with Mr. Fulton and our sister, Dr. Fulton? We hope to visit, in October, the same region where my husband is now giving provisions to the people. I envy the Dr. her knowledge of medicine, as it will give her access to homes so readily. One person with medical skill can dispel the hatred of the natives, when it would take another missionary ten years to do as much. The value of this profession on the mission field cannot be overestimated. When I think of the many intelligent women of my own acquaintance at home, I can scarcely be reconciled to the fact that not one of them is studying medicine for the sake of the perishing women of China.

Further About the Floods.

CANTON, July 25th.

MRS. HENRY NOYES.— In some places the rice crops just ready to be harvested, were completely buried under sand three feet deep. The people fled to the hills to save their lives, and children were put in tubs, and sent afloat, in hope they might be rescued by some kind person. Our house was surrounded by water. For a week we were unable to get out, and for two weeks the water filled the kitchen and back yard. When it was abated so that I was once more able to visit the girls' school under my care, I found that floods and sickness had scattered about one half of the pupils, and there were but twelve present, bu these dear girls had their Scripture lessons perfect. Large sums of money have been raised here and in Hong Kong, by the Chinese and foreign residents, to relieve the sufferers. A Chinese Christian, who is a well-to-do druggist, gave seventy dollars. He had each silver dollar carefully wrapped in a Christian tract.

Several parties of missionaries, Mr. Noyes among them, have visited the suffering districts. Their plan of distribution was very systematic, and gave general satisfaction.

September 5th.

The boys' school and training department, after a month's vacation, opened on the 1st September for another term, which will end next February on Chinese New Years. We have thirty-two names already on the roll.

All Souls' Day.

It is just now the season for the annual *ta tsiau* (pronounced tah chew), the festival for wandering ghosts. The Chinese dread wandering, hungry ghosts, the spirits of departed ones who have neither children nor relatives to care for their needs, so they get up this feast for them. The streets. are brilliantly lighted with lamps, and boats, all aglow with many colored lanterns, pass up and down the river; tables are spread with eatables, and priests are hired to chant prayers to appease these hungry spirits. Paper folded in the form of garments, paper money, and paper houses with paper furniture, and puppets representing servants, are also burned for the use of these suffering ghosts. In order to provide still further for them, their ancestral tablets are collected in temples and placed together in a room set apart for the purpose, and a man hired to burn incense before them.

Cholera has been in Macao, and the Chinese there, united with their annual festival, a demonstration to drive away the pestilence. Every night for a week, the three gods, the god of medicine, and the assistant god, and the god of war, were carried in a heavily gilded chair through the streets in a procession, with a wonderful display of lanterns, illuminated banners, and umbrellas. The great dragon, emblem of strength and power, held a conspicuous part, while a company of Chinese soldiers, armed with spears, triads, and guns, brought up the rear, and a profuse squandering of fire crackers, and beating of gongs accompanied the procession. On each lantern were the illuminated characters which mean "To drive away the pestilence!" And in order to further insure this object, pineapples were forbidden to be sold in the markets, and handbills of red paper with black characters, posted up through the streets, exhorted people to keep their "houses and the streets clean and to worship the gods."

May you be inspired to still greater earnestness in prayer for these poor benighted ones over whom such superstitions have power.

MRS. FULTON writes joyfully, September 12th: "We are now in Kwai-Peng to live." Her husband, the Doctor and herself had an eventful journey from Canton. Magistrates received them favorably. Dr. Mary Fulton's medicines won the confidence of the people, and they had already rented a house and opened a hospital.

This is not the hour for dreaming, while cruel retrenchment is undoing hitherto fruitful work. Facts are often disagreeable and discouraging, yet it is the part of wisdom to face them, until we change them for the better. The Foreign Missionary Board of our church closed its last financial year with a debt of $57,000. Whatever may have been the cause of this deficit, the result is apalling in the cutting down of the appropriations for the present year. Six months of this term have passed, and the missionaries are groaning under the pinching and pruning of this necessity, and are offering to give of their own limited salaries, rather than have schools closed and children sent back to heathen homes. Then, too, the printing presses are hampered; building is stopped, and most trying of all curtailments, is the withdrawal of native workers who have been trained for special service, and a refusal to send fresh helpers.

Is it not inconsistent to educate young men and women for preachers and teachers if they cannot go out to proclaim salvation? Why carry on mission work if we will not allow it to expand, as it naturally must? Having enlisted, *can* we retreat?

Steady advance in contributions is necessary for the "steadiness of movement that is of vital importance to the work of Foreign Missions." To insure this in our department we must make every possible effort in our Women's Societies to raise the $250,000 which our officers have pledged themselves to strive for. It will be absolutely necessary to organize for the *systematic* collection of the offerings.

Remember, 800,000,000 immortal souls who have never heard of Christ, are rushing on to death, and you are in some sense reponsible for them. Pray that you may have a keen sense of their relationship — your sisters. Make it a personal matter, and while you cannot go to tell them the story of redemption, give cheerfully and quickly of your means. Give, until you feel it, wrapping each penny in earnest prayer, and those consecrated women who are ready to go in your stead will carry blessings into all the open doors where degraded and ignorant women are watching for the light. Let foreign missionary work never again be retarded, lest ours be the sentence, "Inasmuch as ye did it not to the least of these, ye did it not to me."

L.

"CHILDREN'S WORK FOR CHILDREN."

At this season of the year, when subscriptions for our secular periodicals are falling due, and we are seeing to it that the children do not lose a single number of their *Wide Awake* or *St. Nicholas*, when we are planning for them the best things in our gift, and the sweetest surprises, let us not fail to put early in the list their own little missionary magazine. Many of us do not

need to be reminded of it,—its place in our homes is too well assured, and the children themselves would not let us forget it; but some of our readers have yet to learn the merits of this one foreign missionary magazine for children in the Presbyterian church. To them we would say that it is intended for young people as well as children, that it is published at 1334 Chestnut st., Philadelphia, for thirty-five cents a year, and that nearly 20,000 children are already its supporters.

The editor, Miss Lombard, has the high aim, not only to give information about missionary work and to interest our young people in it, but to lead them to hearty, unselfish work for the Master anywhere. We cannot take up a number that does not touch the hidden springs to right action,—even in the Children's Corner, where they may write for themselves as they like, the underlying principle is help to others, not glorification of self. In these days, when literature of all sorts abounds for children, much of it harmful and most of it intended only to amuse, there is comfort in finding a magazine like this, high toned, accurately truthful, up to the times in literary ability and in illustrations, and so interesting that our children watch for its coming with delight. To some of us it is a resource for Sunday afternoons at home, and it might help many another mother or restless boy or girl, if we were so thoughtful as to send it to them. The prediction has even been made, that if our children were brought up under such an influence, a debt like that which now cripples the Board would, in the next generation, be impossible.

We long to see our children growing up in the fear of the Lord, taking an interest in church work, in the mission work so dear to us, and we find it hard to stem the rising tide of worldliness. This is one of the helps within the reach of us all. Do not let us overlook it.

After ten years' faithful reading of *Children's Work*, this is the honest opinion and earnest advice of

One of the Mothers.

SEVENTY-FIFTH ANNIVERSARY OF THE AMERICAN BOARD.

(From our New England correspondent.)

DEAR "23 CENTRE ST."—If you must have such a long name for your magazine, will you permit this short title, or does it command my letter to oblivion? The papers reported all about the seventy-fifth birthday of the "Alma Mater of American Missions," and yet you will not wish to wholly pass it by. Boston is the old homestead of the Board, and on this occasion became the rallying ground of the sons and daughters of the Congregational Church, far and near. It was such a wonderful time for happy reunions that cousin Ruth said it gave an "idea of the social side of heaven."

The Woman's Board met in Mt. Vernon Church, where I found 1200 women seated, and the house as still as North Conway woods, except for the voice from the pulpit; 1100 more were gathered in overflow meetings. Missionaries gave addresses, and the Secretary in her paper quoted Dr. Anderson's saying, "I shall die easy since the formation of the Woman's Board."

All through the anniversary, emphasis was laid on woman's share in missionary service. Secretary Smith said of the Woman's Boards: "The results of that movement are our wonder and our joy." Secretary Clark said: "Fifty years ago the Board called for 100 men; now its call is, fifty men and their wives, and fifty single women." Said Dr. Storrs in his noble sermon: "It is largely the function of Christian women to inspire and sustain enthusiasm in the service of the One to whom their sex has owed so much. More than man, woman beat down slavery in this country; more than man, she is to mould the future of the world."

The Secretaries, in their papers, took us back to the small beginnings of 1810; to four young men praying to be sent to carry the Gospel to the heathen world; on—to the fruitage of three quarters of a century; to the Bible read in hitherto unwritten tongues, the Church built up in heathen

lands, a flourishing system of schools which is developing races. Not only here and there, the cannibal and idolater has been made a new man, but whole peoples like the Sandwich Islanders have been elevated to a Christian standard. Ceylon is soon to be left entirely to a native ministry, raised up by missionary labor. The Caroline Islands, if left to the unhindered work of our missionaries may be wholly evangelized "in this generation." In a letter to the Board, from thirty-one native pastors of churches in Japan, they wrote: "Japan is casting away the corruption of the past, and becoming a new Japan. Give us a *few years* more of help."

It is a great story! Enough to kindle courage in every soul desponding over this world, but not fitted to send us away elated. The words of one of the young missionaries rung in our ears: "We are talking about converting the world; the *world* has passed away *twice* since this Board was founded."

No report can do justice to the enthusiasm and elevation of tone of the meetings. But they drew to a close. Dr. Webb's eloquent farewell was spoken, the benediction fell on our ears, we turned for a last look at President Hopkins' venerable form, and the great assembly melted away, carrying to the farthest ends of the earth, inspiration and blessing from that place.

WOMAN'S FOR. MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, 1334 CHESTNUT STREET, PHILADELPHIA, PA.

Correspondence with missionaries is in the hands of Mrs. S. C. PERKINS, Mrs. S. KNEASS, and Mrs. C. E. MORRIS.

Those desiring special objects should address Mrs. J. DE F. JUNKIN.

Mrs. A. L. MASSEY corresponds with the officers of Presbyterial Societies; Miss S. W. DU BOIS, with those of Auxiliaries; Mrs. D. R. POSEY, with young people and Bands.

Mrs. JULIA M. FISHBURN, Treasurer.

All letters to be sent to 1334 Chestnut Street. Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

OUR TREASURY.

If those of our readers who have preserved their files of *Woman's Work* will turn to the Treasurer's monthly report in the number for December, 1884, they will discover a startling difference between the receipts for the first half of last year and the corresponding time just closed. A falling off of more than $6,000 at this time of debt and retrenchment is, to say the least, discouraging.

Will not each officer of Presbyterial and Auxiliary Societies and Bands, and, especially, will not each individual member ask herself: "Am I responsible for this state of things?" and then, "What can I do at once to remedy it?"

THE EDITORS of *Woman's Work* and *Children's Work* are not in any way connected with or responsible for conducting the affairs of the different Woman's Societies. Therefore we request the secretaries of our Auxiliaries and Bands not to burden them with questions about special objects, or any of the business of the Society. Write to the proper officer, whose name can be found at the head of this department.

Orders for leaflets, etc., should be addressed to the Treasurer.

NEW AUXILIARY.

Shenango Presbytery, North Sewickley, Pa.

NEW BANDS.

Pennsylvania.	Perry.—Do What We Can.
"	Wyoming.—What wilt Thou have me to do?
"	Huntington, Onward, (Boys).
"	Glenolden.
"	Leatherwood, Y. L. B.
"	Media.—Cheerful Workers for Jesus
New Jersey,	Englewood.—The Learners.
Maryland.	Zion Church, Y. L. B.
"	" Happy Harvesters.
"	Rock Church, Y. L. B.
"	" Gleaners among the Rocks.
"	Cabin John.
Ohio.	Caldwell.—Busy Bees.
"	Martins Ferry, Chalfant. (Boys).
"	Beallsville.—Bridge Builders.
"	Liberty, Gleaners for the King.

NEW LIFE MEMBERS.

Chamberlain, Miss M., Columbia, Pa.
Coover, Miss S. E., Dillsburg, Pa.
Craig, Miss Eva P., Clarion, Pa.
Galbreatle, Miss E. J., York, Pa.
Garvin, Mrs. Joseph, Corsica, Pa.
Hindman, Mrs. D. M., Corsica, Pa.
Mapes, Miss Maggie, Corsica, Pa.
McFarlane, Mrs. L. B., Newville, Pa.
Miller, Mrs. W. C., Plainfield, N. J.
Montgomery, Miss K. T., Clarion, Pa.
Ralston, Miss A. M., W. Alexander, Pa.
Reed, Miss Hattie, Corsica, Pa.
Small, Miss A. M., York, Pa.
Smyth, Miss A. M., Phila., Pa.
Smyth, Miss J. E., Phila., Pa.
Sterritt, Mrs. M. A., Carlisle, Pa.
Wick, Mrs. Mary N., Bethlehem, Pa.

[The Board of the Northwest resigns its page this month to the use of the Magazine.]

WOMEN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, NEW YORK.

MEETINGS OF THE BOARD are held at the rooms, No. 20 North Washington Square, New York City, the third Monday of each month, at 2.30 P. M.

A prayer-meeting is held at the same place the first Wednesday of every month, commencing at 12 M. An attendance of all women interested in the cause of Foreign Missions is earnestly requested.

Meetings of the Executive Committee are held at the same place every Wednesday at 10.30 A. M.

NORTH RIVER PRESBYTERIAL SOCIETY.—At the fall meeting of the Society held recently at Newburgh, Mrs. Hector Craig was elected President. It was voted to assume the support of Miss Wight, who has recently gone from one of the auxiliaries as a missionary of the Women's Board to Chefoo, China. Three ladies were also appointed in different portions of the Presbytery to look after and work among the children and young people, and to organize Mission Bands and Young People's Societies. It is hoped that this example will be followed by other Societies.

IT MUST NOT be forgotten that at our last annual meeting it was strenuously recommended that an agent should be appointed in each auxiliary to look after and endeavor to extend the circulation of our magazines: *Woman's Work for Woman and Our Mission Field* and *Children's Work for Children*. While they are doing this, they will also remember to urge that no family can be posted in regard to the Foreign Mission work of our Church without adding to these two the *Foreign Missionary*. May it not be long before these three are welcomed monthly within the walls of every home belonging to our branch of the Church of Christ.

THE DIME OFFERING.—Again, as the Christmas season approaches, we urge upon the children of our Church and Sunday-schools to remember the dime offering. Last year to far-away Siam some Brooklyn friends sent a box of dolls for Christmas gifts. The little girls were wild with delight. They cherished them as their most valued treasures, caressing them, carrying them abroad on their hips in Siamese fashion, and with, if posssible, all the pride of motherhood in Siam. The appeal came: Who will give ten cents to send the news of the Christ-child born for our redemption to ears yet strange to the sound? Seventy-five children of that far-off land responded joyfully, and two little girls that could get money in no other way sold their dolls and brought the money to their teacher. With such an example what shall not the children of America do?

DURING the month of October Mrs. Bainbridge has been working in Niagara Presbytery, finding in every place the same acceptance as met her everywhere last year. Her monthly record gives a list of twenty-nine meetings, held with an attendance altogether of nearly five thousand people.

NEW AUXILIARIES.

Binghamton Presbytery.—The Mission Band of Bainbridge.

Buffalo Presbytery.—Boys' and Girls' Mission Band of Calvary Church, Buffalo.

Hudson Presbytery.—The Willing Workers of the Cohocton Church, New York.

North River Presbytery.—The Woman's Foreign Missionary Society of New Hamburgh; The Bainbridge Mission Band of Highland Falls, New York.

Syracuse Presbytery.—The Mission Band of Cazenovia, New York.

Ebenezer Presbytery, Ky.—Woman's Foreign Missionary Society of the First Presbyterian Church of Covington; The Busy Bees Mission Band of the First Presbyterian Church, Covington.

WOMAN'S PRESBYTERIAN FOREIGN MISSIONARY SOCIETY OF NORTHERN NEW YORK.

THE MEETING of the Woman's Foreign Missionary Society of Northern New York, held in the city of Troy, October 21st, in connection with the meeting of Synod, was most enthusiastic and successful, despite the pouring rain which fell steadily all day.

The devotional meeting at 10 A. M., in the parlors of the Second Street Church, was led by Mrs. G. C. Yeisley, of Hudson. The rooms were filled; and, during the half hour assigned to the meeting, beside the Scripture reading and remarks by the leader, six others took part in the exercises in brief, earnest prayer or remark. The one burden of all hearts seemed to be a desire for a baptism of the Holy Spirit on Christian hearts, and efforts, and purses.

At 10.30 A. M. the general meeting was opened, in the Second Street Church, by Mrs. H. B. Nason, President. Prayer was offered by Dr. F. G. Clark, of Troy, who also made the address of welcome, alluding most happily to the dreary weather outside, and quoting the Shepherd of Salisbury Plain. The claims and needs of the contingent fund of the Society were presented by Miss M. Van Schoonhoven. Mrs. Rulison extended greetings from the New York Society, and Mrs. Dr. House introduced Miss Minnie Dows, of Bangkok, Siam, a former pupil in the girls' boarding-school at Bangkok, now in this country for a higher education. Exceedingly interesting addresses were then made by Dr. Gardner, of Gloversville, Dr. Darling of Schenectady, and the Rev. Isaac Polhemus, of the Mexican Mission.

At the close of the meeting, which lasted till after one o'clock, all present were invited to adjourn to the parlors of the First Church, where a beautifully arranged and bountifully provided lunch had been prepared. The Synodical meeting of the Women's Home Missionary Society was to be held in the afternoon, and they were all invited to the lunch, so that the numbers were swelled to eight hundred.

OF THE many benefits resulting from the union of the Woman's Foreign Missionary Societies of our Church in a Central Committee, this union Magazine seems most important to the Society of Northern New York. When urging our auxiliaries to subscribe for the publications of our sister societies, the question has often been asked: "Where shall we find an account of our own work?" By the generosity of the larger societies the members of Northern New York may now share in the benefits of this magazine, and letters from our own missionaries may be found with others in it. Whether the contents of our corner ever contribute to the general edification or not, we trust our subscription list will show our appreciation of the benefit to us.

When our Society was formed in 1871-72, by the special recommendation of the Assembly's Board, an article in our constitution limited us to the four Presbyteries then embraced in the Synod of Albany. Many of the churches in these Presbyteries are small, some of them mission churches, but there now remain less than a dozen in which we have no organization. We cannot increase our contributions by spreading, but we can dig deeper and work the ground more thoroughly. We have two hundred and eleven organizations at home supporting seven missionaries, nineteen native teachers, and fifty-six scholarships abroad. In addition to these interests, we are asked to contribute this year for the purchase of a building for the mission at Zacatecas; also toward the hospital in Corea; and last, or, should it be first, there is the debt of the Board.

When our country was in peril, patriotic men, feeling that property without a country would be worthless, sacrificed their wealth to carry on the war. Shall the citizens of Christ's kingdom do less? Must the banner of the Cross falter and retreat because we, in our luxury and ease, have cut off the "sinews of war?"

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE SOUTHWEST.

It is with sincere pleasure that the Board of the Southwest sends its first contribution to the pages of the new Magazine. With joy we greet our Societies in this first number, for we know that they have been eagerly waiting to welcome and sustain this new messenger that shall hereafter come, month by month, to brighten the home circle. The thought that this is to be the medium of communication with our own Societies and with many of the Presbyterian women of our land, yes, and of other lands, is a delightful yet solemn one.

We ask every woman connected with our Board to pray God to give us consecrated hearts and consecrated pens, that His cause may be honored by these pages set apart for the use of the Board of the Southwest. "In union there is strength." Five Woman's Boards, united in one prayerful effort to publish and send out useful missionary intelligence, cannot fail of success, especially when time, talents, and liberal offers are laid upon the altar. Many of our women can give one, and some can give all of these.

In our Southwest the work is peculiar and trying, hence the necessity of more prayer for light and wisdom. Our territory extends from Missouri's Northern border down to the Gulf of Mexico. Two thirds of this territory scarcely responds to our call. Many of our churches and societies are scattered and feeble. Our dear old Pres. Church is still divided by Northern and Southern lines. Many of our noblest and best women workers are connected with the Southern Church, and do not report to our Board. We could report thousands more given to Missions in the Southwest if they did so, but we hope and pray that we shall soon be united. We do ask them now to unite with us in sustaining this woman's magazine by sending us items of interest in their work, and letters from their missionaries in foreign lands; also in enlarging our subscription list. We urge our Societies to form clubs at once, and send the names to 23 Centre St. We suggest that each Society take from its general fund enough for one or two extra copies, to be distributed here and there, where missionary literature is not found. It will be sowing the seed, and God will give the increase. May we all be inspired to new effort in His cause, by "WOMAN'S WORK FOR WOMAN AND OUR MISSION FIELD."

MISS GEISINGER writes from Dehra, India, July 15th, 1885: "My village work is so interesting that I would like to spend all my strength and time there. Teaching children seems more hopeful, as you can mould their plastic minds and hearts, while the women are so set in their heathenish ways, so distrustful of you, and so in the power of their husbands and relatives, that work among them does not always make the desired progress. What my school now lacks in numbers is made up in energy. Since the opening of the school last February, the children have all finished the first Hindi Reader, and some have advanced to the third; they have all memorized the smaller catechism, learned the Ten Commandments and Lord's Prayer, a little arithmetic, and hymns without number. They can write a little in Hindi, and each has made herself a jacket. If my going to them is at any time delayed for a day or two I am stormed with inquiries as to the cause of my delay. I have several zenanas in this village, and as I have time to visit them only twice a week one of the older girls has offered to give instruction, and every day trudges off, hymn-book in hand, to teach her own idolatrous sisters what she has learned in school. Thus she is a little missionary, though not yet a confessed Christian. May we not hope that both she and her audience will be blessed by the little village school?"

My little corner room is very pleasant, and from its four windows and door I can see the wide expanse of sand, the blue, blue sea, the snow-capped mountains, and a good deal of Beirût itself, besides a lovely garden laid out and kept beautifully, which belongs to our neighbor, a wealthy Englishman. The only drawback to this extensive mass of foliage, fountains and arbors, is that it is the home of a few noisy peacocks, and if you have heard one you can faintly imagine what several together can do!

Our afternoons are mostly taken up with callers, so we drive early and are back before they begin to come. I will give you a specimen of the variety we can have. First, a young man comes in, who, with great natural ability but no instruction, has opened a shop as portrait painter. From the pages of my *Art Amateur* I gather all the studies of heads I can find, with a good many rough sketches in charcoal, and answer his many questions as best I can. Then some wealthy Syrian ladies walk in, whose lace veils must be carefully folded while we interchange numerous compliments. The German pastor and his wife come in, he wishing to try his scant stock of English for practice, while she, a native of Bulgaria, is just able to speak a very little French with me. After four-o'clock-tea, a Greek from Tarsus enters. He speaks six languages, and is on his way to Egypt to try for a government position under the English. Then follow an English traveler and one of the missionaries, to talk over station affairs; a hasty call from some of the college tutors, then supper. After that is over we go out to make a call, and return to find some of the professors from the college. At about eleven the calls are over and the gates are closed for the night. This is a fair specimen of our days here.

I wish you could have heard the glowing reports every one brought back from the Sidon school this year, of the intelligent, refined faces of the girls, of their dignity and neatness of appearance, and of their thorough knowledge of the Bible as well as of the studies of the whole course. One of the ladies of the Mission said to me, "I never heard such praise of any Commencement."

Our semi-annual meeting, just passed, was a most pleasant occasion. The day

after the meeting we rode over to Abeih, and on our return visited the old tomb just below the house in Abeih where we lived eleven summers. I wanted to show my friend the interior of a Druze holy place. The tomb was hung with jewelry brought by women in distress, — the roof with silver lamps and ostrich eggs in silver settings. You would have enjoyed the ceremony of a Druze call, so much talking had to be done in the way of compliments. I am not a slow talker, but I availed nothing to stem their torrent of eloquence. I would begin to remonstrate at their politeness, they would drown me with their protestations, and, both launched out, we would exhaust ourselves talking simultaneously, while neither heard a word of what the other was saying. It was, really, rather hard on me, as I had to talk against three Druze women, and, as they are guardians of this sacred spot, they are in good practice.

We climbed the mountain behind Abeih, and returned home by the back of it. I cannot describe to you the beauties of the landscape we enjoyed. We had the mountain between us and the sun, but all the peaks beyond were bathed in sunset glow, while the valley beneath, through which a river ran, divided off, beyond, into a semi-circle of hills. The bare slopes were purple in the shade, while the olive, pine and mulberry groves set off the white villages they enclosed. We finally struck the new carriage-road which is being built by the mountain government, and in half an hour were home.

This carriage-road passes right by our house, and the blasting is incessant and anything but agreeable; but we have now learned to appreciate the engineering skill, the enormous expense and patient waiting required for the completion of a road like this, which boldly essays to climb bare, rugged Mt. Lebanon. The slope just here by us, will probably be an all-summer's job. It has six zigzags, the lower wall of one the upper wall of the other, — the road itself blasted out of the rocks, while the curves are solid masses of masonry built up from far below.

At evening we sit on the walls, and watch the clouds of mist that roll up from the plain, blotting out every feature of the landscape save the tops of the higher hills, which are left like islands in a silver sea.

RAHIL.

We grow impatient to sing the "harvest home," forgetting how new all this missionary work is. The first woman who learned to read in Syria is still alive, and scarcely sixty years old! Dr. Jessup, in "Women of the Arabs," has told the story of little eight-year-old Rahil, who took her first lesson at Mrs. Eli Smith's knee. Mrs. De Forest, who afterward mothered the girl, sends these notes. Referring to the attempt to take Rahil from Dr. De Forest's care, to "oblige her to go to confession, and to betroth her to a young man of the Greek faith, when she had already professed Christ and was betrothed to Mr. Butrus Bistany," Mrs. De Forest says: "Very serious consequences might have ensued, if she had not providentially escaped then and been placed in the house of the Prussian Consul General for safety. A short time afterward our house was surrounded by a noisy rabble, and it was long before we could persuade them that Rahil was not there. The next day she was obliged to go alone (under the safe conduct of the Prussian janissary) to the pasha's court, to answer for herself before that dignitary, as to her choice of a home — a most trying ordeal for a Christian girl, to appear before a room full of Mohammedan men. But Rahil passed through the ordeal with dignity, and excited the admiration of the pasha and his officers by her bearing and clear answers to his questions. He bade her go and live with Mr. Smith if she preferred, remarking, 'her mother is a bad woman, and she wants to live where she can be taught what is good.' This was a test case, and secured liberty of conscience and freedom to worship God to the other girls who were being educated and trained in the mission families."

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from October 1, 1885.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, Brown Mem. Ch., Mrs. C. E. Waters, $50; Govane Chapel Aux., $15,

$65.00

CARLISLE.—Carlisle 1st Ch., Aux., $20; Carlisle Second Ch., Aux., $40, Anna West Bd., $10; Chambersburg, Falling Spring, Aux., $5.11; Green Castle, Aux., $30: Harrisburg, 1st Ch., Aux., $131, Woman's prayer meeting, $50; Mechanicsburg, Aux., $20, Happy Workers, $13.30; Millerstown, Aux., $12.51; Newville, Big Spring, Aux., $25,

306.92

CHILLICOTHE.—Chillicothe 1st Ch., Aux., $30; Chillicothe 3d, $8.46; Concord, $5.20; Greenfield, $20; Hillsboro', Aux., $19, Sycamore Valley Bd., $5; Mt. Pleasant, $8.75; North Fork, $6.50; Pisgah, $16; Washington Court House, Aux., $5.85, Y. P. B., $1.95; Wilmington, $8; Wilkesville, $10,

144.71

CINCINNATI.—Avondale, Aux., $13, Mrs. C. L. Bragg, $40; Bethel, Aux., $5, Willing Workers, $4; Cincinnati, 3d, Aux., $50, S. S., $30, Layah Circle, $10; 6th Ch., Aux., $25; Cumminsville, Aux., $23.50, Y. L. B., $36; Mt. Auburn, Aux., $20, Willing Workers, $75; Westminster, Aux., $20, Y. P. Soc., $40; College Hill, Aux., $6.50; Delhi S. S.,$5; Ludlow Grove S. S., $2; Montgomery, Aux., $13; Wyoming, Aux., $24, S.S., $20,

462.00

CLARION.—Beechwoods, Aux., $65; Brockwayville, $5; Bethesda Y. L. B., $10; Callensburg, Aux., $14; Clarion, Aux., $85, Gleaners, $30; Concord, Aux., $13; East Brady Bd., $20.75; Edenburg, Aux., $8.40; Greenville Y. L. B., $50, Children's Bd., $8; Leatherwood, Aux., $11.95; Licking, Aux., $29.65; Mt. Pleasant, Aux., $8; New Bethlehem S. S., $10.69, Star of Bethlehem Bd., $12.32; New Rehoboth, Aux., $16.80, Y. L. B., $23 45; Oak Grove, Aux., $17.05, Acorn, Bd., $10; Perry, Aux., $14, Band, $3; Perryville, Aux., $9; Pisgah, Aux., $25, Y. L. B., $45; Ridgway, Aux., $11.50, Stepping Stones, $2.57; Scotch Hill, Aux., $22.50, Y. L. B., $13, Children's Bd., $2; Shiloh, Aux., $11.81, Mission Garden Bd., $8.63; Sligo, Aux., $12,

659.07

CLEVELAND.—Cleveland, 1st, Aux., $43.65; 2d, Aux., $45.15, S. S., $26; North Ch., Aux., $10.15; Northfield, Aux., $8; North Springfield, Aux., 5,

137.95

COLUMBUS.—Columbus, 1st, Aux., $50; 2d, Aux., $18.50, Mrs. W. G. Dunn, $45; Westminster, Aux., $6.62; London, Aux., $12, Finley Bd., $12.50; Lower Liberty, Aux., $15; Scioto, Aux., $4,

163.62

DAYTON.—Clifton, Aux., $36.80; Dayton, 1st, Aux., $14; Franklin, Aux., $13.43; Greenville, Aux., $13.31; New Carlisle, Aux., $8.50; Springfield, 2d Ch., Aux., $50, S. S., $45, Piqua, S. S., $27,

208.04

ELIZABETH.—Baskingridge, Aux., $35; Clinton, Aux., $19.50; Elizabeth, F. M. Asso., $100, 3d Ch., Willing Workers, $50; Pluckamin, Aux., $21.75, Crescent Bd., $18.40; Westfield, Aux., $31; Mrs. H. Manning, $ 150.

425.65

ERIE.—Franklin, Aux., $50; Mrs. S. J. M. Eaton, $10,

60.00

HOLSTON.—Greenville, Aux., $2.25; Jonesboro, Aux., $7 90; Mt. Bethel, Aux., 60c.; Oakland, Aux., $7.25, Y. L. B., $10; Salem, Aux., $7, Y. L. Circle, $3.10.

38.10

JERSEY CITY.—Passaic, Aux., $38; Rutherford, Aux., $16.99; Tenafly, Aux., $50,

104.99

KITTANNING.—West Glade Run, Aux.,

25.00

LACKAWANNA.—Athens, Aux., $12.50, Willing Workers, $5; Canton, Aux., $9; Coalville, Aux., $9.05; Honesdale, Aux., $56.50; Kingston, Aux., $14; Langcliffe, Aux., $26. Moosic, S. S., $58.75; Monroeton, Aux., $12 50; Montrose, Aux., $60, Bright Jewel Band, $15.60; Nanticoke, Aux., $10.55; Pittston, 1st, Aux., $25, Band, $15; Plymouth, Aux., $14.25, Y. L. B., $40; Scranton, 1st Ch., Aux., $75, Juvenile Miss. Ass., $125, Lowrie Bd., $25.40, Lilies of the Field, $7.68; Interest on Miss Loring's Mission Fund, $22.88; Scranton, 2d, Aux., $15 65; Scranton, Washburn St. Aux., $13, Gleaners, $6, Kefir Shima Band, $12.50; Stevensville, Aux., $7.73, Youth's Bd., $5.27; Susquehanna, Aux., $9.85; Towanda, Aux., $50, Overton Band, $7.50, Stewart Band, $7.50, Troy; Aux., $20, Birthday Band, $8.57, Willing Helpers, $12.50; Tunkhannock, Mrs. H. D. Mills, $25; Wells and Columbia, Aux., $7; West Pittston, Aux., $15.35, Willing Workers, $12, Y. P. Band, $6; Wilkesbarre, Memorial Ch., Whosoever Will Band, $23.80; Children's May Meeting in Wilkesbarre, $15.52; Wyalusing, 2d Ch., Aux., $12.50, — $934.20

LEHIGH.—Catasauqua, 1st Cb., Cheerful Givers, $35; Hazleton, Aux., $22.85, — 57.85

MAHONING.—East Palestine, Aux., $11.08; Poland, Aux., $30, Y. L. B., $25; Salem, Aux., $33.02; Youngstown, 1st, Aux., $75.62, — 174.72

MARION.—Delaware, Aux., $50, Y. P. Soc., $41, S. S. Gleaners, $7; Marysville, Aux., $13; Mt. Gilead, Aux., $16; Ostrander, Aux., $15; Trenton, Aux., $19. — 161.00

MORRIS AND ORANGE.—Dover, Aux., $30.60; East Orange, 1st, Miss M. Purdue, $5; Orange, 2d. S. S., $20; South Orange, Y. L. B., $21, — 76.60

NEWARK.—Montclair, Y. L. B., — 100.00

NEW CASTLE.—St George's, Aux., — 30.00

NEWTON.—Belvidere, 1st, Aux., $40; Blairville, Aux., $15; Stewartsville, Aux., $12.50, — 67.50

NORTH PACIFIC BRANCH.—Lewiston, Aux., $6; Sumner, Aux., $15.15; Tacoma, Aux., $10.25, Willing Workers, $15; Tualatin Plains, $6, — 52.50

PHILADELPHIA.—Bethany, Aux., $138 90; South Ch., Aux., $50, Cheerful Givers, $27; Southwestern Ch., Johu McLeod Bd., $10, Mizpah Bd., $80; Old Pine St. Ch., May Blossoms, $15; Walnut St. Aux., $3, — 323.90

PHILADELPHIA CENTRAL.—Alexander Ch., S. S., $11.25; Mantua Ch., King's Messengers (boys), $4.50; Memorial Ch., Aux., $20; North Ch., S. S. No. 1., $40, S. S., No. 2, $35; Olivet, Aux., $50, Olivet Graham Bd., $7.50; West Arch St. Ch. Bds., $51.17, — 219.42

PORTSMOUTH.—Manchester, Aux., $20.75, Childreu's Bd., $3.50; Mt. Leigh, Aux., $20. — 44.25

SHENAUGO.—Newport, Aux., $18.50; Rich Hill, Y. P. Circle, $35; Westfield, Aux., $51.90, — 105.40

SYRACUSE.—Syracuse, 4th Ch., Aux., — 102.00

WASHINGTON.—Burgettstown, Aux., $27.75, Golden Chain Bd., $20, Mrs. Patterson's Col. $11.10; Claysville, Aux., $50; Cross Creek, Loring Bd., $12.62; Forks of Wheeling, Aux., $18; New Cumberland, Aux., $32; Upper Buffalo, Aux., $62.50, McMillan Bd., $15.45; Washington, 1st, Y. L. B.,

$75, Cornes Bd., $25, June Rosebuds, $11.25; Wellsburg, Aux., $20, Mackey Bd., $4.49; W. Alexander, Hold the Fort Bd., $25; W. Liberty, Aux., $20; Wheeling, 1st. Aux., $45; Sidney Ott Bd., $18.85, Laughlin Bd., $15, 509.00

WESTMINSTER.—Chanceford, Aux., $85; Chestnut Level, Aux., $37.97; Columbia, Aux., $56, Y. L. B., $6 Little Workers, $1.22; Lancaster, Aux., $50; Little Britain, Aux., $25; Moneghan, Aux., $25; Slateville, Aux., $30; Union, Aux., $33, Bd., $10.25; Williamstown Bd., 15; York, Cheerful Workers, $12 50; Presbyterial Soc., Thank Offering, $170. 557.94

WEST VIRGINIA.—Parkersburg, Palm Bearers, $12.25; Ravenwoods, Aux., $17. 29.25

WOOSTER.—Shreve, Aux, $15, Bd., $13; Wooster, 1st, Aux., $25, Y. L. B., $30, 83.00

ZANESVILLE.—Dresden, Aux., $25; Homer, Aux., $10; Mt. Vernon, Aux., $15.30; Pataskala, Aux., $10; Roseville, Aux., $5; Zanesville, 1st, Aux., $9.01; Putnam, Aux., $14.55; Zanesville, 2d, Aux., $50, 138.86

MISCELLANEOUS.—Birmingham, Pa., A Lady, $5: Bridgeton, N. J., East Lake School Bd., $4; Cincinnati, O., "R," $10; Dryden, N. Y., Mrs. H. B. Williams, $1.05; Elizabeth, N. J., Mrs. D. W., $20; Manchester, Vt., Mrs. A. C. Reed, $140; Philadelphia, A Friend, $10; "For Mercies," $1; Poughkeepsie, N. Y., Golden Rule Bd., $15; St. George's, Del., Mrs. J. C. Hurlock, $25; Trenton, Tenn., Children, per Mrs. M. E. Taylor, $1; Interest on deposits, $177.17; Interest on Lapsley legacy, $50, 459.22

Total for October, 1885, $7,027.66
Previously acknowledged, 13,825.65

Total, from May 1, 1885, $20,853.31

The Helpers, Allentown, Pa., have sent a box to Poplar Creek school, value, $30

The ladies of Media Ch., Pa., have sent an organ to Miss Dale, of Teheran, Persia.

Mrs. JULIA M. FISHBURN, *Treas*,
Nov. 2, 1885. 1334 Chestnut St., Philadelphia.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the "Woman's Foreign Missionary Society of the Presbyterian Church," a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia, the sum of —— dollars.

Real Estate.—I give and devise to the "Woman's Foreign Missionary Society of the Presbyterian Church," a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia [*here insert a description of the real estate*].

Woman's Presbyterian Board of Missions of the Northwest.

NEW LIFE MEMBERS.

Mrs. B. C. Baldwin, St. Paul, Minn.
Mrs. Margaret Buchanan, Princeville, Ill.
Ross L. Bush, Peoria, Ill.
Mrs. M. M. Collom, Paris, Ill.
Miss Emma Elder, Peoria, Ill.
Mrs. A. N. Elliott, St. Paul, Minn.
Mrs. J. A. Judson, Paris, Ill.
Mrs. E. McAllister, Fairfield, Iowa.
Mrs. Messenger, Fairfield, Iowa.
Mrs. M. J. Page, Fairfield, Iowa.
Mrs. J. Patrick, Paw Paw, Ill.
Mrs. Dr. Reed, Fairfield, Iowa.
Mrs. T. H. Robinson, Mt. Sterling, Ill.
Mrs. Joseph B. Smith, Freeport, Ill.

NEW AUXILIARIES.

Arcola, Ill.
Austin, Ill, BUDS OF PROMISE.
Carson, Iowa, ELLIOTT BAND.
Chicago, Ill., CHURCH OF THE COVENANT.
Idaho Springs, Colorado.
St. Paul, Minn., EAST CHURCH.
Sandusky, O, YOUNG LADIES' SOCIETY.
Sulphur Springs, O., SANDUSKY CHURCH.
Tower Hill, Ill.

Receipts to October 20th, 1885.

BELLEFONTAINE.—Tiro, M. L. Blaney, $5; Sulphur Springs, Sandusky Church, $50, $55.00

BLOOMINGTON.—Champaigne, $29.26; Dwight, $10; Gilman, $10; Onarga, $26; Philo, $30, 105.26

BOULDER.—Longmont, $20, 20.00

CENTRAL DAKOTA.—Miller, $6.01, S. S., $5; Pierre, $4; Wessington, $6, 21.01

CEDAR RAPIDS.—Anamosa, $3.88; Blairstown, $3.20, Y. L. Circle, $1.25; Cedar Rapids 2d Church, $30; Centre Junction, $6; Clarence, $12; Garrison, $8.90; Linn Grove, $20; Lyons, $4; Mt. Vernon, $6.31; Onslow, $2; Vinton, $95, S. S. M. S., $21.15; Wyoming, $6.90, S. S., $7.70, Cheerful Workers, $1, 229.29

COUNCIL BLUFFS.—Bedford, $1.50; Clarinda, $10, S. S., $1.80; Carson M. Band, $15; Corning, $22.50; Essex, $2.50; Greenfield, $2.80; Logan, $1.65; Malvern, $16.86; Y. L., $5; Menlo, $3.55; Neola, $17; Red Oak, $3.40; Randolph S. S., 1.42; Shenandoah, $8.15; Sidney, $6.40; Villisca, $3.80, a friend, $2.41, 125.74

CHICAGO.—Bloom, $10.33; Chicago 1st Ch., $89; 2d Church, $63.15, S. S., $8.56, 4th Church, Mrs. Gregg, $5, H. M., $5, 5th Ch., Rosebud Band, $2.68; 8th Ch., $25; Jefferson Park, $25; Evanston, $31, S. S., $20; Hyde Park, $120; Joliet, Central Ch., $44.89, S. S., $14.64; Dean Y. P. S., $7.97; Lake Forest Y. P. S., $26.27, Steady Streams, $18.88; Manteno, $16.75; Pullman, $35; Waukegan, $45, 614.12

CHIPPEWA.—Galesville, Mrs. Libbie T. Johnson, $3, 3.00

DAVTON.—Oxford W. F. Seminary, $22.69, 22.69

DENVER.—Denver Central Ch., $25, 25.00

FREEPORT.—Freeport 1st Ch., $25; Winnebago Bd., $19.50, 44.50

FT DODGE.—Cherokee, Mrs. J. McAllister, $6, 6.00

GRAND RAPIDS.—Grand Rapids 1st Church, $15; Montague, $9.75; Petosky, $5, 29.75

HURON.—Clyde, $5; Fostoria, $30; Norwalk, $15; Sandusky, $13, 63.00

IOWA CITY.—Marengo, $21; Iowa City, $20; Scott Ch., $3.75, 44.75

KALAMAZOO.—Allegan, $5; Constantine, $15; Kalamazoo 1st Ch., $28.96; Richland, $5.50, 54.46

KEARNEY.—Central City, $10; North Platte Bd., $5, 15.00

LANSING.—Homer, $30; Lansing, Franklin St. Ch., $10, 40.00

LAKE SUPERIOR.—Florence, $7; Ishpeming, $27; Marinette, $33.30; Menominee, $9.83, 77.13

LIMA.—Findlay, $13, M. Circle, $20; Van Wert, $12.25; Hardin, $10, 55.25

LOGANSPORT.—Crown Point H. M., $10, 10.00

MADISON.—Barahoo, $6.25; Beloit, $11; Kilbourn, $13; Lowville, $10; Madison, $43.85, Mary Campbell Bd., $12 50; Portage, $11; Poynette, $12.25, 119.85

MANKATO.—Mankato, $4.30, 4.30

MATTOON.—Ashmore, $12.95; Assumption, $6.50; Charleston, $8.74, Apple Blossoms, $10; Taylorville, $20; Vandalia, $25, A friend, $5; Mattoon Thank Offering, $11; Paris, $58; Prairie Home, $28, Willing Workers, $5, 190.19

MONROE.—Adrian, $25, S. S., $50; Monroe, $72, Y. L. S., $15; Tecumseh, $2.50, Y. L. S., $28.50, Wide Awakes, $5, 198.00

North Pacific.—Jamestown H. M., $15; Lisbon, $6; Tower City, $12, 33.00

Oregon.—Eugene, $10, 10.00

Ottawa.—Oswego, $8; Paw Paw, $25; Aurora, $13.80, S. S., $6.25, 53.05

Peoria.—Canton, $30.55; Dunlap, $4.48; Elmira, $9.35, S. S., $8.30; Elmwood, $8.35, S. S., $3.90; Eureka, $19; Farmington, $18.25; French Grove, $14; Green Valley, $6.25, Rural Gleaners, $7.10; Ipara, $6.25; Knoxville, $10, Whatsoever Bd., $56; Lewistown, $14.90; Oneida, $10, Bd., $25.50; Peoria 1st Church, $21.65, E. R. Edwards Bd., $17.25, Little Lights, $4.60; 2d Church, $14, Calvary Ch., $12.50, Grace Ch., $9; Princeville, $25, Winn Bd., $16; Salem, $12.50, John Knox Ch., $10; Ipara Gleaners, $15; Yates City, $11; S. S. M. Bd., $9, 429.68

Rock River.—Aledo, $25; Fulton, $12.50; Geneseo, $3.50; Milan, $10; Rock Island, Broadway Ch , $8.50, 49.50

Saginaw.—Caro, $10; Morrice, $19.10; Lapeer, $12; Saginaw, $81; W. Bay City, $7 57, 129.67

Scuyler.— Mt. Sterling, $73; "Cheerful Givers," $25, 98.00

Springfield.—Jacksonville Portuguese 1st Ch., $20, State St. Ch., $36.29, Westminster Ch., $21.14; Lincoln, $6.75; Mason City Bd., $14; Petersburg, $7.20; Pisgah, $10.50; Springfield—1st Church, $72, 2d Church, $25; Unity Church, $7.27, 220.15

St. Paul.—Minneapolis First Ch., $32.30; Andrew Ch., $24; Westminster Ch., $43.45; Y. L. M. S., $15; Hastings, Sowers of Good Seed, $12.58, St. Paul Central Ch., $36, Dayton Ave. Ch., $50; House of Hope, $50; Westminster Ch., $16.75, 280.08

Vincennes.—Evansville, First Ave. Ch., Willing Workers, $10.40, Grace Ch., Busy Bees, $15; Brazil, $22.65: Princeton, $6.75; Spencer, $5.70, Little Gleaners, $4; Upper Ind., $5; Vincennes, $8.85, 78.35

Waterloo.—Ackley, $7; Albion S. S. M. Bd., $8; Marshalltown S. S. M. Bd., $10; Janesville, $4, 29.00

Winona.—Henrytown S. S., $5; Owatonna, $12. 17.00

Winnebago.—Auburndale, $5; Stevens Point, $20.52; H. M., $3.67, 29.19

Memorial of Titus Coan—sale of, 1.00

A friend, 50

Miscellaneous.—Burrton, Kansas, $13; For publication of report and letter—Canton, Ill., $1; Farmington, $1; Knoxville, $1; Peoria Second Ch., $1, Peoria Calvary, $1, Peoria Grace, $1; Malvern, Ia., $1; Vincennes, Ind., $1; Newton Ch., Ill., $1; Lansing Pbys., $50; By sale of leaflets, $38.38, 60.88

Total for month, $3,702.34

Previously acknowledged, $10,868.95

From April 20th, 1885, $14,571.29

Mrs. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.

Chicago, Ill., October 20th, 1885.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church from October 1st to November 1st, 1885.

Binghamton.—"Lily Band" of 1879, $5; Frst Ch. Aux., $87.50; Coventry Aux.. $20; Windsor Aux., $4.60, $117.10

Brooklyn.—Greene Ave. Ch. Aux., $8.09; Throop Ave. Ch. Aux., $42.87; West New Brighton, Staten Island Mission Band, $50, 100.96

Buffalo.—Presbyterial October Meeting Collection, $24.10; Central Ch. Aux., $96.65; First Ch. Aux., $36.06; Lafayette St. Ch. Aux., $25; S. S., $13.25; Gros. Heacock Miss'y Soc., $25; North Ch. Aux., $63.28; Gowanda Aux., $12; Jamestown Mission Band, $16; Jamestown First Ch. S. S., $7.50; Lancaster Aux., $25; Orchard Park Aux., $2.88; Sherman Aux., $15.34, 362.06

Cayuga.—Auburn, A Friend, $100; Cayuga Aux., $14.60; Ithaca First Ch. Aux., $81.03; Weedsport Memorial Band, $10, 205.63

Chemung.—Big Flats Aux. $12.50; Burdett Aux., $8.15; Dundee Aux., $22; Elmira First Ch. Aux., $62.85; Lake St. Ch. Aux., $30; Hector Aux., $12; Horseheads Aux., $7.60; A Lady, $15; Mecklenburg Aux., $11.50; Moreland Aux.. $4.50; Newfield Aux , $11; Pine Grove Aux., $5; Sugar Hill Aux., $2; Sugar Hill, S. S., 60c.; Watkin's Aux., $30: Beginners' Band First Ch., Elmira, $5.61, 240.31

Genesee.—Batavia First Ch. Aux., $100; Castile Aux., $10.19; A Friend, $5; Warsaw Aux., $25, 140.19

Genesee Valley.—"Do Good Mission Band," 6.40

Geneva.—Phelps Aux, $1.20; Shortsville Aux., $10, 11.20

Hudson.—Goshen Aux., $50; Haverstraw Aux., $75; Hamptonburgh Aux., $30, 155.00

Long Island.—Bridgehampton Aux., $6.30; Middletown Aux., $11.50; Quogue, A Friend, $5, 22.80

Nassau.—Glen Cove Aux., 13.00

Niagara.—Lyndonville Aux., $20; Wilson Aux., $10; Somerset Aux., $5, 35.00

New York.—S. Decatur, $1; Thirteenth St. Ch. Sunday School, $12.50; Memorial Ch. Aux., $27, 40.50

North River.—South Amenia Aux., 10.00

Otsego.—Cherry Valley Aux., $12.50; Cooperstown Aux., $25; Delhi First Ch. Aux , $25; Downsville Aux., $3; Middlefield Centre Aux., $4.37; Oneonta Aux., $8.75, 78.62

Rochester.—Brockport Aux., $5; Geneseo, $25; Groveland Aux., $15; Lima Aux., $14; Rochester Brick Ch. Aux., $50; Mr. Lathrop, $25; Central Ch. Aux., $100; Third Ch. Aux , $10; St. Peter's Ch. Aux., $55, 299.00

Steuben.—Hammondsport Aux., 14.00

St. Lawrence.—Hammond Aux., 50.00

Syracuse.—Presbyterial Soc., $28.09; Fayetteville "Lambs of the Flock," $1.20; Mexico Aux., $31.50; Onondaga Valley, $10, 70.79

Transylvania, Ky.—Lebanon First Ch. Aux., 15.00

Utica.—Boonville Aux., $25; Clinton, Young Ladies' Soc., $15; Mission Band, $10; Holland Patent Aux., $17; Little Falls Aux., $110; Young Ladies' Circle, $36; Rome Aux., $92.88; Sunday School, $21.15; Turin Aux., $20.42; Utica Branch, $4; Bethany Ch. Aux., $35; First Ch. Aux., $120; "Do Good Mission Band," $30; Memorial Ch. Aux., $15; Sunday School, $2.41; Vernon Centre Aux., $5.50; Vernon Aux., $6; Waterville Aux., $16, 581.36

Westchester.—White Plains Aux., 10.00

Miscellaneous, $3.62; Leaflets, $15.75. 19.37

Total $2,598.29

Total Receipts from April 1st, 1885, $13,023.64.

Mrs. C. P. Hartt, *Treas*,
20 N. Washington Sq., New York City.

Mrs. J. A. Welch, Ass't Treas..
34 W. 17th St., New York City.

Woman's Presbyterian Foreign Missionary Society of Northern New York.

Amount forwarded to Treasurer, 23 Centre Street, New York City, from Jan. 1st to Nov. 1st, 1885, $1,261.58

Mrs. M. E. Church, *Treas.*
63 First Street, Troy, N. Y.

DATE DUE

JUN 15 1986

GAYLORD

PRINTED IN U.S.A.